



*control whatever over the decisions of either a general or annual conference; whereas, the bishops of the Protestant Episcopal Church have an absolute negative in their General Conventions."*

Again, page 68, in an extract of a letter from the late Rev. Wm. Waters, we find the following language, concerning the duty of our bishops:

"Their business is to *preside* in our conferences, and in case of an equal division on a question, he has the casting vote, but in no instance whatever, has he a negative as you are told."

#### OUR BRETHREN WHO DIFFER FROM US.

After this free exposure of our sentiments on this all-absorbing question, it may be expected and it is but proper that we should state what are our views and feelings towards our brethren who may have felt themselves in conscience bound to think and express themselves differently. Still we claim to be their brethren. We love them still. We love Methodists too, especially as exhibited in its primitive purity.

We can find an apology for our brethren in the circumstance, that it is but a little time since some of us were "in unbelief" on this question. Our prejudices were as strong perhaps as theirs. We had not examined the subject—had not viewed it in its relation to the church and nation, both in the present and the future. We had the same fears, least zeal in this cause should lead to the neglect of other important interests. But we read, we thought, we prayed, and we became abolitionists—modern abolitionists. Yet we respect our brethren, we respect our fathers. Why should we not? Under them we received our earliest religious impressions, and their godly counsels brought us to the feet of Christ, where we obtained mercy. And though we may see in them some important errors, some faults in administration, which if persisted in would be injurious tendency: yet, "with all their faults, we love them still."

We have a request to make of our brethren, that in addition to the credit they give us for sincerity, they would read and think and pray in relation to this subject. If, on any occasion, they should see in us what they may suppose to be an undue warmth, they would turn their eyes South, and ask two millions in bondage, among whom are tens of thousands of our own members, "is there not a cause?" We ask them to gaze in imagination upon scenes sometimes presented, under the auctioneer's hammer, or in the slave-trader's group, where, chained among others, is an acknowledged Methodist minister, sold by a brother of the same church, on his way to work out a miserable existence on the sugar plantations of Louisiana. What must be the state of that heart which can behold such scenes without emotion?

As it respects southern Methodists, we do not presume to decide in all cases upon their religious characters, because we know not the degree of light they possess. Still, we think that consistency and justice require, that we should not admit slave-holders to our pulpits, nor give them our approbation to labor as ministers of a gospel which requires all to do unto others as we would that they should do unto us.

#### THIS CAUSE IS NOT SECTARIAN.

If any one feature of our cause challenges more hearty approbation than another, it is its freedom from sectarian influence. It numbers among its able advocates men belonging to different denominations of Christians. Its main design is neither to build nor to destroy any particular sect. And nothing should we deprecate more than a division in our ranks on account of denominational differences.

Nor do we apprehend that the interests of truth will be materially endangered because certain abolitionists may differ in principle and practice on other subjects. It is a matter of deep regret that errors exist, and we should endeavor to correct them, but we should not underrate their efforts in this cause on that account. Truth has nothing to fear from investigation; and she is seen to be the best advantage when clothed in her own simplicity, meekness and majesty.

Let not the design of these remarks be misunderstood. If abolitionists have given indications of the weakness of our cause thus far, truth has triumphed, and the claims of the oppressed are being more and more extensively felt.

#### CONCLUSION.

In conclusion, it is proper to glance at the aspect of our cause at the present time.—We may count upon one entire nation abolitionized. The best minds and the best hearts of Britain, cherish it as among the holiest of enterprises. It will remain a splendid monument of her justice and generosity to the end of time. She has, at least attempted the emancipation of eight hundred thousand slaves, at an expense of no less than thirty millions of dollars.

Say not in return that her population are poor, distressed, and in other respects oppressed. It is so? then she has given a higher proof of her regard to justice and mercy. But whatever she may be in other respects, she is not poor in principle. If in her poverty she has done so much, what would she not do with the resources of others? But that nation is rich, eminently so, where the claims of moral justice can be heard, and the cause of the slave advocated in her legislative halls, and national assemblies.

But this is not all; our own beloved country is fast being redeemed. The nation is aroused to think and feel. But while awakening from her slumber at mid-day, the rays of light may be painful to her mortal perceptions, and she may have some contortions before she stands erect in moral justice. The march of mind, the appeals which are made to the principles of our common nature, which must ultimately find a response in every bosom, together with the signs of the times, all go to say, that America must be free from the stain of slavery. There are now, more than twelve hundred anti-slavery societies in our country. A large majority of those who compose them, cherish a high sense of moral justice. They take the immutable principles of right, as laid down in the laws of God, as the rules of faith and practice. With us, are some of the first minds in the nation. It is the glory of our cause, and one of the assurances of its triumph, that it takes hold of the hearts of men. It binds in a common fraternality those who fear, and act for the welfare of man. In our own church there are seven or eight preachers' anti-slavery societies, connected with as many annual conferences. A large majority of four annual conferences are abolitionists! Two other annual conferences are about half abolitionized! And in four others from a quarter to a third are abolitionists! In all of which there are, at least, seven hundred travelling preachers who are abolitionists. We speak of these things as existing among ourselves, and think it augurs well for our own church. If all this has been accomplished within two or three years, what may we not anticipate within a few years to come?

All of which is respectfully submitted.

J. HOBSON,  
J. WARREN,  
B. F. NEWHALL,  
S. HOYT,  
J. PERKINS,

\* From an article in our 88th number, it will be seen, that the Protestant Bishop of Kentucky, has voluntarily relinquished the power above referred to.—Ed. Z. W.

**PRAEVALENCE OF THE ENGLISH LANGUAGE.**—The English language is now spoken by a population amounting to 44,424,000, viz: in Europe 26,700,000; in Africa, 240,000; in Australasia, 100,000; in the United States, 13,000,000; British America, 1,350,000; in West Indies, 840,000; in South America, 112,000; Newfoundland, 80,000; and 20,000. And it is spoken partially in Europe, Hindostan, &c., and the Allied Provinces, by 150,406,997. The inhabitants who thus talk, are spread over an extent of territory amounting to 9,115,393 square miles, 2,257,300 of which form the little part of the United States.—*Mer. Wes. Journal.*

#### Recitals.

[The following would have been published sooner, but was accidentally mislaid.—ED. HER.]

#### FOR ZION'S HERALD.

#### WALTHAM, MASS.

DEAR BROTHER.—There is a very pleasing revival of religion progressing in this beautiful village, a notice of which appeared in the Herald last week. Such is the present state of things, that I thought a further statement might be acceptable to the friends of Jesus and of pure religion.

By invitation, I have preached here a number of times lately, and the apparent seriousness of the congregation, together with the number who arose to sollicit our prayers, (sometimes 20 or more,) left no room to doubt that God was working upon the hearts of this people. Since the revival commenced, thirty-four have professed a hope in the mercy of God, and are rejoicing in the hope of the glory of God.

Among the converts, are four heads of families.—These men, if faithful, will no doubt do much good, and be instrumental in carrying forward the good cause here. Twenty-four of these converts have given in their names, and have been received on trial with us. The class has been doubled, since Conference. Brother Dunham, their pastor, a local preacher, is very acceptable and diligent in the work, and it is manifest his labors have been owned of God.

To a stranger, the appearance of this lovely and interesting village, is very attractive. And if lowliness of situation and the evident marks of taste and enterprise which abound here, were any thing to mark its moral character, surely this place must be highly favored. But even here, are not wanting the impious and profane. God grant that the revival now in progress, may extend till scores of immortal souls shall be delivered from sin and hell.

Yours truly, NEWELL CULVER.  
*Bethel, Ft., Nov. 20, 1837.*

Yours, &c., C. S. MACREADY,

*Waltham, Nov. 7, 1837.*

#### FOR ZION'S HERALD.

#### EST GREENWICH, R. I.

DEAR BROTHER.—As the prosperity of Zion is always a matter of rejoicing to those who love God, I would say we have been visited in this place in great mercy. On the 3d of October we commenced a protracted meeting; there had been a long season of coldness and apathy in the church, but a few weeks previous to our meetings, there was a quickening influence, and a spirit stirring power diffused in many hearts. One spirit came up to our help in the name of the Lord. They preached, and the word was made effectual, and sinners bowed to the Saviour and were made happy in his love. The work has been moving onward until about 30 have been converted, and a number reclaimed; 22 have joined the class. Last Sabbath was a day of deep interest in this church; 13 were baptized by immersion, and 2 at the altar by sprinkling; making 18 in all that have been baptized.

We are still looking, praying, and hoping for the continuance of this mercy.

I remain, yours in Christ, NATHAN PAINE.  
*Nov. 10, 1837.*

#### FOR ZION'S HERALD.

#### HEBRON, CONN.

BROTHER BROWN.—The Lord has been and is still carrying on the work of reformation in this village and vicinity. I travelled this (Hebron) Circuit last year, and was re-appointed to it again this year. It was thought best to divide the work on this circuit this year, and I was appointed to this village to labor and preach every Sabbath. Previous to this, the brethren had Methodist preaching once in two weeks only.

In the month of August last, we succeeded in getting up a Sabbath school, with the flattering prospect of having ten or twelve scholars; as there was two Sabbath schools. Notwithstanding the many discouragements at first, at its close for this season, we numbered about fifty scholars.

The best of all is, the Lord is with us. Our review commenced among the Sabbath school scholars. At the Bolton camp-meeting, three or four of them professed faith in Christ, and returned home and began to exert their talents to "fee the wrath to come." Others were awakened and converted. The work has continued to progress until the present time. We have prayer meetings almost every evening in the week, and they are powerful. We have some opposition which has a tendency to drive God's people to a throne of grace.

The work is mostly among young people, thus far. A few heads of families have been brought in. Some who have advocated the doctrine of "no hell" have been brought to adopt the language of blind Bartimaeus.—Jesus, thou son of David, have mercy on me."

We have had no protracted meeting, but, as one brother remarked, a "protracted revival." We have but little preaching, and a great deal of praying. Our prayer meetings are held at private houses. We do not think that the work has got to its height yet, for our meetings increase in interest and power. The converts are born alive, and boldly declare how great things God has done for them. Between 50 and 60 have given good evidence of conversion, including a few backsliders. Thirty-six have joined on trial—To God be all the glory. You probably will hear from us again.

Yours, &c., J. SHEPARD.  
*Hebron, Nov. 21, 1837.*

#### FOR ZION'S HERALD.

#### BETHEL, VT.

BROTHER BROWN.—The Lord is graciously visiting many places in these regions, with the outpouring of his Spirit. Nearly every circuit is favored with more or less revival, of which I hope we shall soon hear more particularly, from the preachers.

We have no general revival on this circuit, yet some minor drowses have fallen from high, to refresh us. Since Conference, eight have been baptized, fourteen received on probation, and others will probably join soon, and we have good prospects of a more extensive work. "O Lord, revive thy work."

NEWELL CULVER.

*Bethel, Ft., Nov. 20, 1837.*

#### FOR ZION'S HERALD.

#### SEMI-ANNUAL MEETING

*Of the Junior Preachers' Society of the New England Conference.*

This meeting was held in Webster last week, according to appointment. But owing to the snow storm, as we suppose, which took place on the day the meeting was to commence, few only came. This was a very great disappointment to those, and also to the people of the place, as they expected a full and punctual attendance, and prepared for it. We however, made the best of a bad case, and after reading a few essays, and making such apologies for absences as we thought facts would justify, the meeting was adjourned.

From the information we have been able to obtain, we are satisfied many of the brethren prepared themselves for the meeting, and calculated to attend. This affords some consolation, as it goes to show that they yet feel an interest in the society. Had they, however, encountered the storm, and shown themselves on the ground, ready for their work, it would have been far better. We hope they will feel themselves under double obligation to be present at the next meeting, and perform their full part of its services.

Per order of the Society, J. PORTER, Sec'y pro tem.

*Nov. 24, 1837.*

#### FOR ZION'S HERALD.

#### "UNIVERSALISM WILL NOT DO TO DIE BY."

MR. EDITOR.—Please accept my thanks for the "Universalist Trumpet," you forwarded me, containing an article in which reference was made to a communication in the Herald, bearing date Aug. 30, over my signature, entitled, "Universalism will not do to die by," in which it was stated that "if I would inform Mr. Hollis Chaffee, of Stratford, Conn., and others, through the 'Union,' of the real name of Mr. —, and the town where he died, it would be well; otherwise, the public may conjecture in what lake I am to have my part, &c." True Universalist clarity.

Now if "the more of these stories there are published, the less the public will believe them," according to Mr. Whittemore, then I have advanced the cause of the Universalists, and should receive their thanks, instead of censure. Therefore I cannot conjecture why proof is called for.

Again, there can be no good reason why I should give the called for information through the "Union," as I have written no communication for that paper. The names of the person, town, and eye witnesses, I have in my possession; but for certain obvious prudential reasons, I must still decline publishing. I would say, however, I have had an interview with an unimpeachable eye witness, who testifies, not only to all the important facts referred to, but to still more, awfully interesting.

Yours truly, NEWELL CULVER.

*Bethel, Ft., Nov. 20, 1837.*

#### ZION'S HERALD.

#### BOSTON, WEDNESDAY, NOVEMBER 29, 1837.

[From the Christian Advocate and Journal.]

#### THE MISSIONARY CAUSE.

Shall it be sustained with sufficient funds to enable the board of managers to meet the drafts which they authorized the bishops to make, to the amount of forty-five thousand dollars for domestic missions for the year, besides the large expenses of the Liberator, Oregon, and South American missions? "The liberal soul deviseth liberal things, and by liberal things shall he stand." Let the generous friends of this cause answer the above question, and put forth their vigorous exertions to raise the requisite supply.

At the last meeting of the board, the treasurer was under the necessity of reporting the treasury being over \$6000 in debt for borrowed money. This large deficiency had been occasioned chiefly by the recent payment of drafts for the Oregon mission amounting to nearly \$3000. The expenses of the mission family just embarked for South America to assist Br. Spaulding in his labors, and several drafts for the support of Indian missions in the West, and the slave population of the South; and as there is no good reason to expect that the ordinary collections for missions in the recent western and approaching southern conferences will supply the present deficiency and meet also the drafts which have been made and are falling due almost every day, it remains that there must be more than ordinary exertion to raise funds, or them anxious must be deeply involved in debt, if indeed they can at all meet the claims upon them. System and perseverance in our collections is what is needed among us generally. It is not a few large and liberal donations, or extraordinary collections at annual meetings, under excited feelings and favorable circumstances, that will give certain and permanent support to the missionary funds: these are good in their place, and very proper and encouraging; but from these many streams the holy cause will stand.

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A writer in the Cincinnati Journal states that Mr. Lovejoy felt himself in pursuing the course he did, to be acting in defense of those inalienable rights which were given him by God, and guaranteed him by the Constitution, and that had it been merely a question of his own private rights, he would willingly, gladly have retired from the field of strife and tumult, and enjoyed quiet repose in the midst of his family, and the peculiar expression of his countenance, that that time was not far distant.

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**Poetry.**

[From the London World.]  
**THE FOUNTAIN OPENED.**

"Ho, every one that thirsteth, come ye to the waters." Wandering in a weary land, fainting 'neath the sunny ray, Seek the fountain near at hand, Toil no longer on thy way: Here are waters running o'er, Drink of them and thirst no more. Pleasure's votary, thirsting still For delight unmix'd with pain; Seeking yet some little rill, Where thou mayst refresh again; See the fountain running o'er, Drink it's waters-thirst no more. Mourner, in this vale of tears, Thirsting after perfect peace; Looking on to future years, Dark and desolate these: Here's a fountain running o'er, Drink its waters-thirst no more. Parent, watching o'er thy child, Giving every earthly thing; Lost in wishes vain and wild, This foun' thy children bring: And of waters running o'er, Let them drink and thirst no more. Rosy youth and hoary age, Journeying in this world of strife; Youth and maiden, child and sage, Freely drink the stream of life: Here are waters running o'er, Drink of them, and thirst no more.

**Biographical.**

FOR ZION'S HERALD.

Departed this life on the 13th inst., Mr. ISAAC CHANDLER, in the 55th year of his age.

Br. Chandler experienced religion under the labors of Rev. T. C. Pierce, and united with the Methodist E. Church in this place. He has been one of those reserved, yet steady, every day Christians. His light has shone so brilliantly as that of some, yet it has beamed steadily, and he has left an evidence to all that when the "bridegroom came," his lamp was "trimmed and burning," and he being "ready, when

His disease was of an afflicting and painful nature—an "aneurism" in the chest, which he has suffered with fortitude and Christian resignation for about six years. He has often been brought low with it, but was never alarmed. For some time past, he has been sensible that his stay was short, and has frequently said, even when in his last sickness, "My suffering are almost over." He spoke of late, in class and prayer meetings, of enjoying his mind remarkably well; but as his last sickness was short and very severe, depriving him of his rest in the last part of the time, he did not express that ecstasy of joy in his last hour which some do. But all are convinced that he has entered into rest.

While his widow and children, and the church, are left to mourn their loss, they mourn not as those who have no hope, but are sensible what is their loss is his eternal gain.

H. CUMMINGS.

FOR ZION'S HERALD.

ADDRESS OF THE S. S. CONVENTION, Held in Boston, Nov. 15th, 1837, to Parents and Teachers.

REASONS FOR THE ADDRESS.

By a vote of the Convention, it was made our duty to address you on the interesting subject which has called us together. Of the reasonableness and importance of such an address, and the purity of the motives which have dictated it, you can have no doubt. It is only to be regretted that the want of time, and more maturity of thought, will not suffer us to present something on this subject more worthy of your consideration. But we are persuaded that any suggestions, fitted to promote the present welfare and that high moral destiny, which all virtuous parents must desire for their children, will be acceptable to you. You are parents. You love your children. How they shall best serve God and their generation, and secure eternal blessedness, must be an all-engrossing consideration with you. We deeply sympathize with you. Some of us know the solicitude of the parent's heart. We can mutually co-operate to promote the salvation of our endeared offspring.

## CLAIMS OF SABBATH SCHOOLS.

Among those instrumentalities, which, in the order of providence have been raised up, and are now in successful operation, for the welfare of children, and which in point of utility will yield to no other, is that of Sabbath School instruction.—The value of this institution should be highly estimated. The immense benefit it has already conferred, both directly and indirectly, upon millions, its intimate connection with all which is correct in principle, pure in morals, and elevated in piety, its influence on the prosperity of the church and on the destiny of the nation, give it high claims to your devout regard and liberal patronage. We confidently affirm, that no parent can remain innocently uninterested in its prosperity. It appeals alike to patriotism, philanthropy, and piety.—Would parents confer the highest benefit upon their country and the world, and cause their present benevolence to augment the felicities of eternity, they should to the utmost of their ability, consistent with their other responsibilities, sustain this institution.

## VALUE OF ITS INSTRUCTIONS.

Consider the nature and value of the instructions which it imparts. A knowledge of the revealed will of God must ever claim precedence to all other kinds of information. This brings the mind of the youth into direct contact with the mind of God, at a time when every impression must be as enduring as the nature of that mind itself. Thus it fortifies against the multitude of those evil influences which must inevitably surround it, in its future progress through the present life. The truth such a mind has received, though not immediately active, may be employed by the Holy Spirit, in any exigence in after life, to regenerate and fit the soul for heaven. When, perhaps, the sound of the gospel, and the voice of pious parental instruction is no longer heard, far away from the walks of early life, or immured in the solitude of a dungeon, it may accomplish this infinitely valuable result. The lessons of a Sabbath School, and the instructions of a parent, will come up in the freshness and vigor of first impressions, to throw off those corruptions of error, in which the heart had subse-

quently been incarcerated. A multitude of facts might be cited, to show how powerfully and how mercifully these instructions have interposed to rescue the soul from hell. Eternity will make manifest this glorious result.

## DOES NOT INTERFERE WITH PARENTAL RESPONSIBILITIES.

It never was the design of Sabbath instruction to interfere with parental responsibilities, or render unnecessary parental duty. These are among the positive institutions of God, are recognized in the natural and moral constitution of man, and no circumstances can nullify the obligations which they impose. But Sabbath Schools mercifully come to the aid of parents. They furnish a variety of associated influences by which truth is impressed upon the heart. They are greatly beneficial even to those parents who are not wanting in solicitude and effort to rear their posterity for God. But how immense the good Sabbath Schools confer on those children, whose parents feel no special concern for their salvation! However startling the fact, we have reason to believe, this is the case with a vast majority of parents in our own community. Who would feed those lambs of Christ, if Sabbath Schools did not? Who would furnish this immense lack of service to Christ, which Sabbath Schools now supply? O, the multitudes of these precious ones, who are left to be ruined by the influences with which they are surrounded! The fact is sufficient to induce all, if it were possible, to weep tears of blood. What can be expected of those children who are left to grow up in ignorance of themselves and of God, but that they shall live without God, and die as they have lived.

## THE GREAT END, CONVERSION.

But the design of Sabbath Schools is not merely to impart instruction; their great end is the conversion of children. This end they have been most remarkably instrumental in accomplishing. Multitudes have here found Jesus—have proved that he has power on earth to forgive sins—have obtained his love. Their young hearts have been won by joy when here told of his promises. From this sacred association, multitudes of little spirits have gone to join the anthems of the blessed. In the hours of their dissolution, the two objects on which their minds appeared to rest with delight, were the Sabbath School and heaven. O! ye parents, when closing the eyes of your little son, or daughter, in death, how did you prize the Sabbath School. How nearly allied to the songs of angels were the little Sabbath School hymns, chanted as they were breathing their little souls out into the arms of Jesus. So it may be with that fond son, or beloved daughter, like olive plants around your table. Would you have them bless your memory? Would you have them ornaments of the church? Would you have them lead others to heaven?—Then patronize the Sabbath School. In doing this, there are several important particulars which demand your special attention, which were discussed, and designed to be recommended to your notice by the Convention.

## ATTENDANCE OF CHILDREN.

The securing the attendance of your children at the time appointed. It is important that all should be present at the opening of the school.—It cannot be necessary to remind you of the pernicious influence of bad example—how it must discourage the teachers—and what habits it must foster even in your own children. We beg of you, then, let your children be always present—and present at the time.

PARENTS SHOULD ASSIST IN GETTING THE LESSON.

It must be equally desirable, that you would assist them in getting their lessons at home. This will suggest a variety of pious and useful thoughts to your own mind at the same time that it renders the study interesting and delightful to your children. If your children perceive that you are uninterested in what they are engaged to acquire, how can you expect that their interest will remain, and increase? Then will you not help them? Will you not confer this favor upon their kind teacher?

## PARENTAL EXAMPLE.

Your minds should also be impressed with the importance of holy example. The excellency of religion which they are taught at the Sabbath School, should be seen embodied in your every day life, and identified with your very name, and then it will embalm your memory.

It is so ordered in the moral government of God, in connection with certain corrective influence, that your children shall take the elements of physical, intellectual and moral existence from you. This will be either for their weal or woe. God works by means.

One principle means is your example. You have no grounds to expect that he will work miracles to correct the unhallowed influence of bad example, and more especially of bad example in you.

## SHOULD VISIT THE SABBATH SCHOOLS.

Parents should often visit the Sabbath School. This would afford great encouragement, both to children and teachers. "Come and see us," is their united request. Here you may examine the teachers, witness the exhibitions, and commingle mutual sympathies and regards.—This would impart spirit and life to instruction, and docility and pleasure in its reception. The kindest emotions would be cherished and the end of the means accomplished. Parents will suffer us therefore, in obedience to the voice of the Convention, to urge the duty of frequently visiting the Sabbath School. We beg of you, by your love to Christ, and your solicitude for the best interests of your children, to comply with this request.

## ADDRESS TO TEACHERS.

CONSTANCY.—When Petrarch first saw Laura, she was young and beautiful—he loved her—and the feeling ended only with his life. In a few years afterwards, she lost her beauty. When hardly thirty-five years of age, Petrarch said in one of his works, "If I had loved her person only, I had changed long since." His friends wondered how a beauty so withdrawn could continue to inspire so ardent an attachment. "What matters it?" answered Petrarch, "if the bow can no longer wound, since the wound once inflicted continues to bleed?"

OUR poor earth, while your humble efforts shall all be remembered and rewarded in the presence of an assembled world. Those little ones, thou dost now instruct, may ply all the powers of a burning seraph in adoration around the eternal throne. Is not your work, then, deserving your best efforts, and your highest solicitude? You will suffer severely contrive to be in a state of perspiration; sitting or standing in a draught, however slight; it is the breath of death, reader, and laden with the vapor of the grave! Lying in damp beds—for there his cold arms shall embrace you; continuing in wet clothing, and neglecting wet feet—these, and a hundred others, are some of the ways in which you may slowly, imperceptibly, but surely cherish the creature, that shall at last creep inexorably inwards, and lie coiled about your very vitals. Once more again!—again—again—I would say, attend to this, all ye who think of a Late Physician.

## DESIGN OF INSTRUCTION.

It has direct reference to the mind and heart. The former is to be enlightened, the latter renewed by grace. These two objects do not conflict with each other. It is through the mind that you are to gain access to the heart, and when the heart is subdued, and the affections are properly directed, the mind will be rendered teachable and capable of its highest efforts. But remember that conversion is the object ever to be kept in view. Hence, all your teaching should have direct reference to this. Appeals should constantly, wisely, and affectionately be made to the heart. But in looking for the fruits of grace, you are not to expect the same appearances in children, which are discovered in older persons. They are doubtless capable of the keenest sensations, of the deepest emotions of contrition, of the highest ecstacies of love, but they still are children; and though there may be the apparent playfulness of the lamb, they are, nevertheless, lambs of Christ. At no period in life, are they so liable to be influenced by surrounding objects; hence, at no period will there be so great a necessity for watchfulness and stability. Let your efforts be directed to secure the latter. As earth will, and must have charms for their minds, let the higher charms of religion, of devotion, and of heaven, counteract its tendencies.

## REQUIRE PECULIAR QUALIFICATIONS.

The duties of teachers require important qualifications; but none which are not within your reach.

Love for your work, and for the objects of your solicitude, with industrious application, will put you in possession of all needful qualifications. Your business is to teach Bible truth. To aid you in obtaining a knowledge of this, several valuable works have recently been published, among which are Watson's Conversations for the Young, (a work which cannot be too highly appreciated, even by the old,) and Todd's Sabbath School Teacher's Assistant, a work of superior merit. Your superintendent will, however, recommend the use of such publications, as are fitted to secure harmony of action in all the operations of the school under his care. Here it is proper to suggest, the importance of stated meetings of all the teachers, for the purpose of prayer, of examining the lessons to be taught, and to make such other mutual suggestions, as may be suited to edify and encourage each other in their important work. But it should be remembered and felt by all, that however admirably adapted the organization of a Sabbath School may be, however perfect the recitations of the scholars, and the instructions of the teachers, it is the spirit in which all is done, which can alone insure success. We repeat, that love to Christ, and love to his lambs, is vitally essential. O! remember how Christ loves his lambs. After he affectionately taught, and in the most endearing manner conceivable, embraced them, he gave as among his last special directions to an apostle, "feed my lambs."

## EXAMINATIONS.

Quarterly or monthly examinations of Sabbath Schools, were among the particulars we were directed to recommend, as eminently fitted to promote the prosperity of Sabbath Schools. The manner in which examinations are sometimes conducted with great interest and profit, is as follows:

—The children being previously prepared, are requested, by quotations from the scripture, to prove some doctrinal point, which three or four can easily do by the citations selected, then by repeating some appropriate hymn, speaking an interesting dialogue, and other suitable selections either of poetry or prose, which they have committed to memory. These selections should be strictly of a religious or moral character; they should be perfectly committed, and then the simple and unoffending manner in which they will repeat them, will be fitted to impress their own, and the hearts of those who listen. This may all be done consistently with the deepest piety. It will unite interest and pleasure, with instruction and profit.

And now, having endeavored to stir up your pure minds to more zeal and activity in one of the holiest employments in which you can engage, we command both ourselves and you to His holy care, who is able to do for us and by us, exceeding and abundantly above all we can ask and think, to whom be praise and dominion forever and ever.

For the Committee appointed by the late S. S. Convention in Boston.

J. HORTON.

Boston, Nov. 22, 1837.

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